

WASHINGTON CITY SIDELIGHTS



High Cost of Tangoing Threatens Washington

WASHINGTON.—Suffering snakes! The high cost of tangoing threatens Washington. The poor old maxixe and the fox trot and the hippopotamus wiggle and all the rest of those wonderful contortions are going to be soaked. So saith the American Society of Music Publishers, Composers and Authors.



A wall of anxiety has arisen in Washington. A number of thousand dancers, hotel and restaurant proprietors and orchestra leaders are making noises indicative of deep distress.

The plan of the A. S. O. M. P. C. A. A., in brief, is that royalties shall be paid to composers whose selections are whanged out in public places where devotees of the modern dances most do congregate.

"Whadde you mean, tax?" inquired a muscular piano player who nightly rips the internals out of an unstrung tin-pan in an uptown establishment.

"These guys want the earth. Ain't people got a right to dance without payin' a tax for it?"

A dear young thing who feels her day has been incomplete unless she has danced from 8 p. m. until 2 a. m. was almost in tears.

"We'll fix their clock," she asserted. "I know a young man who plays the piano delightful. I'll get him to make up some pieces."

The brightest thought of the day came from a piano salesman who nightly assaults a second violin in a dance hall.

"We should worry," he said. "Why, if they put over a stunt like that we'd take Wagner and Beethoven and some of those guys and liven 'em up a little and they'd do almost as well as the junk that's being turned out now."

Aunty Watches the Antics of the Trick Aviator

AS she watched the airship her upturned face reflected with maple faithfulness the emotions that beset her.

"Dat man better stop his skylarkin' up yander or de fus' thing he knows he's gwine come tumblin' down head fomas'—ain't dat so, lady?"

The woman who happened to be next took up the remark with a friendliness due to that rare and comfortable being, an "aunty" of the old regime.

"He's all right. You and I will be sailing around like that some day—maybe."

"Don't count me in with you, honey. Ain't nobby gwine trick me into flyin' in de face of Hebn', like dat. De good Lawd made de yuth for man, an' de sea for fish, an' de air for birds. An' when man he start in an' grab more'n his share fum de fish an' de birds, den dis worl' is bounser come to an end. Ain't got any washin' for me, is you, lady? My madam whah I nusses shet up de house in de summer an' ain't come home yit on accoutter de war, anni ben doin' washes all tho' de hot weaver, but now it's turnin' cool people don't change evy day, an' I gotta git me anuther wash. One gen'man cut so close last week that he only gimme thutty cents. Lawser mercy, chille, look at dat fool man swoopin' roun' dat capt'l like a swallow over a barn."

"Ain't he a sight, though? Gimme cricks in my neck watch'n him. But dat ain't nothin' to de misery in mah lef' side. De doctor at de spensry gimme black pills, but he ain't drivv away de pain yit—ain't it scallous de way dat man tempt Providence—oh, mah Lawd, he liketer went dat time! Look at him summersettin'. Oh, my Lawd!"



How Eddie the Infallible Failed in Diplomacy

EDDIE the infallible failed the other day. Eddie the courtly colored messenger who guides diplomats into the office of the secretary of state.

It occurred in the secretary's office, and Baron von Collenberg, late of the German consular staff in Mexico, should have left the room before Eddie ushered in the British ambassador, Sir Cecil Spring-Rice. The two diplomats met.

In the language of diplomacy, it was a contretemps. The polished heels of the German baron clicked sharply as he gazed sternly over the head of Sir Cecil at the gallery of former secretaries of state. Sir Cecil drew himself up stiffly and became exclusively interested in the view of Potomac park from the broad windows of Secretary Bryan's office.

The baron bowed to Secretary Bryan and "exited."

Baron von Collenberg had called on the secretary to ascertain if the latter had been able to procure for him from the British ambassador a safe conduct across the Atlantic to Holland. Sir Cecil was calling to assure the secretary that he would grant the safe conduct.



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SCENE OF BLOODY HAND-TO-HAND ENCOUNTER



This photograph was made on the Berry road that leads to Etropilly, just after one of the fiercest engagements of the battle of the Marne. Here the French Zouaves engaged the Germans in a hand-to-hand encounter and the road was strewn with the dead of both sides. The haystack, which miraculously escaped catching fire, was an efficient shelter for some of the Zouaves, who are here seen preparing to bury the dead Germans.

FEEDING AN ARMY

Serious Problem When Troops Are in Field.

Commissariat Arrangements for Protracted Campaign Are Conducted on Large Scale — Biscuits More Precious Than Bullets.

London.—The most serious problem with which a general in the field can be faced is that of keeping up the necessary food supply for the troops under his command. An army, indeed marches on its stomach. At a pinch it can make shift to do without tents or transport, while, as is well known, successful operations have at times been carried out in a hostile area when not a single cartridge has been expended for weeks on end. Yet, though, bullets may be dispensed with, this is certainly not the case with regard to bread—or its equivalent. This at any rate, has always been the opinion of the great military leader—Napoleon, for example, being reported on one occasion to have had a soldier shot for throwing away a bag of biscuits, in order to make room for some ammunition.

The scale on which the commissariat arrangements for a protracted campaign are conducted, is an exceedingly large one. A fact that contributes materially to this is that not only have rations and fodder to be issued daily to every man and horse on duty, but also that a considerable reserve supply has to be maintained at the base of operations. In the recent Boer war, for example, the amount of food thus stored was, as far as possible, that equaling a four months' consumption. When it is remembered that the number of troops drawing upon it was well over two hundred thousand at a time during the greater portion of the war, it will readily be seen that such a supply necessarily represented a very big stock indeed. To go into actual figures, it may be of interest to learn that at the head of the various items composing a four months' supply for such a body is 24,000,000 pounds of biscuit. This enormous total is closely approached by the "bully beef" one, as for every pound of the former commodity there is at least three-quarter pounds of the latter. To render it more palatable than it would be in itself, the commissariat department is required to keep in store 1,600,000 pounds of compressed vegetables and 800,000 pounds of salt. As appropriate accompaniments to the beef and biscuit, coffee and tea to the extent of 800,000 pounds, and 400,000 pounds respectively are also included in the reserve supply.

In addition to such absolute necessities as biscuit, beef, and vegetables, the four months' food supply for an average corps in the field includes many items that may almost be described as luxuries. For example, that for the British troops in South Africa contained 2,900,000 tins of jam (each holding one pound), and 720,000 tins of condensed milk. Jam, it is worth noting, was first introduced as an article of diet for soldiers in active service in the Egyptian campaign of 1884. As it was found to have excellent results (chiefly on account of its antiscorbutic properties) and also to be extremely appreciated by the men, it has remained a "field ration" ever since. It is generally eaten with biscuit, as bread is but rarely obtainable in the actual theater of war.

"Drinkables" occupy almost as large a place as do "eatables" in the reserve food supply of an army corps when on active service. After the 800,000 pounds of coffee and 400,000 pounds of tea, already referred to, the principal totals maintained are 40,000 gallons of rum, 64,000 bottles of port, and 24,000 bottles of whisky. There was also a very large quantity of

NEAR-PAUPER'S LOT

Body of Dr. James Phillips Claimed by Daughter.

Soldier-Physician and Nephew of Former Lord Mayor of London Barely Escapes Burial in Potter's Field.

New York.—Almost at the last minute the body of Dr. James Phillips, soldier and physician, nephew of an erstwhile lord mayor of London, and once wealthy, was rescued from a pauper's grave. He died in the city hospital at Blackwell's Island.

For days the body had been in the morgue without inquiry by any one, and arrangements had been made for its burial by a charitable society. The word that saved the body from the potter's field was sent by a daughter, who gave instructions to have it forwarded to Bridgeport, Conn. She had not heard from him before in 33 years.

Doctor Phillips was born in London, and was a nephew of Sir Fordell Phillips, once lord mayor of his native city, and a cousin of Sir Edward Lawson. When he was in his twenties the Crimean war began, and he was among those who went to the front as a surgeon. When the Civil war started, after his arrival here, he placed his experience at the service of this country, and once met President Lincoln.

After the war ended Doctor Phillips was stationed for a time with naval vessels at Norfolk, Va., and later he was transferred to Washington, D. C. In Washington he was married. His wife was the daughter of General Walbridge, but the marriage was followed by a divorce. Subsequently Mrs. Phillips remarried. This time her husband was George B. Corkhill, the district attorney who obtained the conviction of Guiteau, the assassin of President Garfield.

After the separation from his wife Doctor Phillips got out of touch with his children, though, according to his friends, he made attempts to communicate with them again in recent years. Doctor Phillips was eighty-three years old.

HEIRS MUST MARRY IN FAITH

Jewish Broker of New York Leaves \$1,000,000 Estate Under Conditions.

New York.—Under the provisions of a will left by Pincus Lowenfeld, a real estate broker, just filed for probate, should any of his six daughters and three sons marry outside the Jewish faith, they are not to receive any part of his estate of at least \$1,000,000. He stated in his will:

"I direct that if any of my children should intermarry with a person not of the Jewish faith that he or she shall absolutely be excluded from all participation or share in the income or principal of my estate."

The will stipulates that the share so surrendered shall be divided among the other children.

CLOCK OVER 112 YEARS OLD

Kansas City Man Unable to Find Any One Who Can Repair It.

Kansas City.—N. W. Orr owns a grandfather clock, which he believes is one of the oldest in America. Mr. Orr doesn't know just how old the clock is, but knows positively that it is more than one hundred and twelve years old.

Mr. Orr says the clock stands seven feet high, and kept good time until last fall, when the weight cords broke. He has been unable to find a clock-maker or repairer who can repair it.

ANIMALS CAUGHT BY FIRE

Forest Flames on Glenn Ranch in California Overtook Thousands of Them in Flight.

Los Angeles, Cal.—Thousands of dead rabbits, with here and there a deer caught by the whirl of flame, and trees full of roasted apples, on the Glenn ranch, were among the toll of the big forest fire that swept from Cajon to Lytel Creek, according to reports brought here by Supervisor R. H. Charlton, after almost a week spent in the big woods fighting the fire.

The woods are as dry as tinder, and the flames made rapid headway in spite of the efforts of nearly two hundred experienced firefighters, who were almost worn out by their efforts.

The blaze was confined for the most part to leaves, needles and small brush. When it was confined to a certain area by the men, the inside of the fire line was filled with wild game trying to get away. The sweep of the fire was so quick that in hundreds of instances they could not get out of the zone of danger.

The rabbits ran in droves to the center away from the fringe of the flames, only to be burned up when the fire ate its way into their hiding places. Several deer, one of them a big six-point buck, ran right into the hottest blaze.

SNAKE STRIKES FROM COVER

Copperhead is Peeved When Student Sits on Its Pet Plank—Saves Life by Quick Action.

Philadelphia.—Applying his own "first aid" when bitten by a venomous copperhead, at McCalls Ferry, Paul A. Reichle, a State college student, residing in York, probably saved his life.

Reichle sat on a board, under which the snake lay hiding, and it crawled out and struck him on the left hand. Quickly slicing open the wound, he sucked out as much of the poison as possible, then applied a tourniquet to stop circulation of the blood. Search revealed the snake which had bitten him, and another, both of which were killed.

By the time Reichle reached a physician and had the wound cauterized his arm was badly swollen, but now he is out of danger.

WOUNDED GERMANS KISS HANDS OF FOE BRINGING THEM AID

France.—A young soldier told me this: Day and night he and his fellows had been fighting till the Germans melted away. Then they returned across the country they had fought over. Here and there they came upon a wounded man, and, French or German, did what they could for him, but

in many cases the stricken burden was so awful they were glad when it died.

Wounded Germans, in the last stages of suffering, finding a water bottle at their parched lips, kissed the hands of the foe who held it to their mouths.

The young Frenchman told me sadly of being embraced and kissed by wounded Germans he had helped on the battlefield.

Belgium has four artificial silk factories.

What Is Sin?

By REV. PARLEY E. ZARTMANN, D. D., Secretary of Extension Department, Moody Bible Institute, Chicago

TEXT—The crown is fallen from our head; won unto us that we have sinned.—Lam. 5:16.



Sin is not a popular word in the modern vocabulary, nor a popular theme in many pulpits, for there are so many sinners in the modern congregation who object to the preacher dealing with things so near home. But let us consider four of the definitions which the Bible gives of sin; in the light of these may we see ourselves and seek him who knows the way out—"A God on a cross, that is all my theology."

Unrighteousness.

1. All unrighteousness is sin. (1 John 5:7.) This is the most comprehensive term, and in the Bible is placed in opposition to "truth." (Rom. 2:8.) God is true, and anything which departs one hair's breadth from that standard is unrighteousness, or sin. Therefore, in this definition we have to do with sin as a state of the soul, the original purpose of which was to be a visible reflection of the mind of God. Man was to glorify God in his body, soul and spirit, but, alas, what a failure there has been; and this failure is sin. Man has failed to hit the aim or object of his being. His body is sinful, his mind is diseased, his soul is warped by sin. "All have sinned and come short of the glory of God." Even our "righteousness is as filthy rags." In this sense sin is "any lack of conformity to the will of God."

Transgression.

2. Sin is the transgression of the law. (1 John 3:4.) From the state of the soul we pass to the overt act. In the days of the dispensation of conscience and before the giving of the law, sin was against the character of God. It was unrighteousness, or ungodliness, and not, strictly speaking, transgression; and yet, there was sin, because death came, which is the wages of sin, the result of Adam's sin, disobedience to a positive command. But when the law has come, when the commandment has been given, then sin passes from the unrighteousness to positive transgression. God has put down a line, and by deliberate choice man steps over the line—transgresses—and becomes a sinner by commission—or "violation of the will of God."

You say you do not sin, you are doing the best you can. Yes, but you have a very low idea of sin. Bring your crooked life, which seems so good to you, side by side with the straight line of God's sinless life and his holy law, and you must cry out, "God be merciful to me the sinner." You may look good to yourself, you may appear good to your neighbors, but in God's sight you belong to the wicked. Think of your many sins against God—lack of perfect love, some idol in your heart, neglect of his Sabbath, hateful or angry feelings, lack of forgiveness or apology, misrepresentation, falsehood, deceit, slander, repeated refusal to obey some clear command of God—say, do you not need to cry out, "Unclean, unclean?"

Omission.

3. To him that knoweth to do good and doeth it not, it is sin. (James 4:17.) Many a man defends himself because he is not an outbreking sinner, he does not commit any flagrant crime, he is outwardly decent and moral. But what about God's estimate of you? "Man looketh on the outward appearance, but God looketh on the heart." Does that man have the love of God in his heart? Does he love the Word and prayer? Does he serve his fellows unselfishly? If not, and he knows all these things, he is a sinner. Refuse to use medicine when you are sick, and you will die, and that without the use of the knife or poison. When we sit alone with our consciences we find sins of omission to be a large item in the account against us.

Unfaith.

4. Whatsoever is not of faith is sin. (Rom. 14:23.) Here we enter the domain of questions of conscience, the things which may be right for others, but which would be sin in us; for there is a difference between things wrong in themselves and things wrong under certain circumstances. This question of conscience was raised in Paul's day about the eating of meat which had been offered to idols and afterwards offered for sale in the markets of the city. Paul says that every man is to give an account of himself unto God, and sets forth the principle that if anything seems to you to be sinful and wrong, then for you to do such a thing is sin in you. In this category must be placed questionable amusements, etc., and Paul says: "Let not your good be evil spoken of. . . . happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is condemned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin."